THE

AMERICAN BOARD

AND

ITS REVIEWERS.

FROM THE BOSTON REVIEW FOR MAY, 1862.

BOSTON:
JOHN M. WHITTEMORE AND COMPANY.
1862.

98385

THE AMERICAN BOARD AND ITS REVIEWERS.

[From the Boston Review for May, 1862.]

1. *Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions.* Fifth Edition. Boston: 1862. 8vo. pp. 464.
2. *The Christian Examiner.* March, 1862. Art. VII. The American Board.
3. *The North American Review.* April, 1862. Art. IX. Memorial Volume of the American Board, &c.
4. *The American Quarterly Church Review and Ecclesiastical Register.* January, 1862. Art. II. The American Board of Foreign Missions and the Oriental Churches.

Is Christianity better than heathenism? Are the Gospels above the Vedas? Is Christ more than Confucius, and the Holy Spirit more than the "Great Spirit"? These questions arose unbidden as we read the "Christian Examiner's" article on the "Memorial Volume" of the American Board. What could the volume be that suggested such a review? We had not yet opened it. What could be the critic's critical or Christian stand-point to see and say such things? We at once procured the Memorial, and read it from preface to appendix, and then again read the "Examiner." We cannot see how it has said so much, and yet so little about the book, failed so totally to grasp it and the topics of which it makes record, and yet found so many items and phrases to set in quotation marks and surround with unamiable sayings.

"Rev. Rufus Anderson has produced a cold and calculating official report, — a painful blue-book." (Examiner, p. 273.)

It was not the object of the author to write a history of the Board. He sought calmly and correctly to put on record in a memorial, its origin, constitution, and relations; and to give an intelligent idea of its meetings, correspondence, finances, agencies, officers, missionaries, churches, schools, deputations, fields of labor, principles and policies of working, and resultant literature. A versatile talent and style of writing, felicitous as it is varied, has attained this object, and we think that a heart warm with desire to give the heathen nations to Christ, their Redeemer, will not find the work a cold report.

The reviewer (and we think it but justice to a fair-minded and classic periodical to say the reviewer rather than the "Christian Examiner") speaks of "the odious elements of the spirit of the board," always striving "to make a fair show in the flesh;" but the ground of such a reference to so noble an institution does not appear. We class it with expressions like the following; others can perceive as well as ourselves the ground and the spirit of them: "Dr. Anderson avoids his subject under the cover of a vigilant effort to be pious." "The Board's Holy Ghost is guaranteed by certain rich and blameless Pharisees of benevolence, who like to be hinted at in reports and memorials." "It would be a curious problem to calculate how much failure would put an end to this smooth culture of corporate self-conceit." "The attitude of the board seems to us to no small extent an instance of unconscious false pretences." "This 'conversion' is mere wood, hay, and stubble." "It would be a noble enterprise to goad this eminently pious Board into a vigorous application of common sense to their operations." "The labored efforts to avoid the vital topics of this history." "Probably one hundred cents represents the average desire of 'a professor of godliness' out of our cities for the rescue of pagan souls from the certain (?) perils of hell!" "The Unitarian body, if it does forever criticize itself before the world, is at least free from this resolute contest with the most ghastly failure. For our part, we do not desire its organizations and its members to resolve themselves into a mutual admiration society." Such expressions declare their inspiration of what kind it is.

More than half the article in the "Examiner" is devoted to the finances of the board, and by small criticisms and great

suppressions it labors to make its point that, financially, this effort of half a century is an "unquestioned ill success," a "most ghastly failure." It would seem that common candor and fairness could have found room for at least one paragraph of fact, that the receipts of the board have steadily increased from one thousand to three hundred and fifty thousand per annum; that during this half century it has collected and disbursed more than eight millions, without having experienced a defalcation or suspicion; and that its paper has been among the best commercial paper of the world. But this simply and obviously just statement of facts that lie upon the surface of the history of the board would have spoiled more than half the reviewer's work. "Every means has been resorted to for collecting funds, and yet none can be said to have succeeded." The writer seems unable to discriminate between a "most ghastly failure" and a variation or improvement in the modes of collecting. But if the trifle of eight millions is a failure, what is the Unitarian idea of success in collecting for Foreign Missions? And what is their experience?

"We had hoped," says the writer, "to discuss, in connection with this 'Memorial Volume,' the principles and working of the Missions themselves, their interior policy, and the service which they may perform, especially the kind of agencies which they should make use of; but we find almost nothing in regard to the matter in this volume." (p. 282.) This statement surprises us, since, of the four hundred pages in the body of the Memorial, one hundred and seventy-five are an *exposé* of this very thing — "the principles and working of the missions."

But all these faults in the review of the Memorial are minor and trivial compared with its vast omissions and suppressions. Its original sin and depravity consist in "a want of conformity unto" the great facts of the volume. Indeed, we suspect that the theological status and the religious and spiritual mood of the critic did not qualify him to do such a work. The field to be reviewed seems to lie beyond the neighborhood of his thoughts, and perspective, and grasp. The missionary forces put into the fields of the Board are not stated and estimated in any moral balances; their Christian results are not reviewed and summed up; the principles, working, and interior policy

of missions, occupying so large a part of the volume, are not touched; the educational fruits are not mentioned even in the gross; the broad field of missionary literature, a theme so inviting for a Christian examiner, receives no allusion; the moral contrast wrought out under the eye of the Board in its fields of labor between 1810 and 1860 is not sketched or hinted at; and the Christian worthies, who founded the institution and who have made it illustrious for half a century, are passed by with a perfect and profound silence.

For us, therefore, to accomplish our purpose in reaching the Memorial Volume, we must leave the "Examiner." But before taking leave we must advert to the reviewer's ideas on the duty of sustaining missions to the heathen:

"It is an error to say that missions, as such, are made obligatory by the law of the gospel and the words of Christ." "A mission beyond the sphere of clearly defined good opportunity, simply that we may think that we have done our duty in the matter of missions, is the serious error of many good men. Place a given church in the midst of a heathen community, and it must become, like the early church, a missionary organization. Not so placed, it cannot so readily undertake the work of missions." "Benevolent organizations, like that of the American Board, should confine their operations to gathering and administering funds in aid of those enterprises which can support their appeal by clear evidence of a good work *already begun*, and sure to be done to some extent even if no aid is rendered." — pp. 283, 284.

That is, if we are made comfortable by Christianity, not being "in the midst of a heathen community," no matter what religion others have or how they fare. The early Christians were under no obligation to send and carry the gospel to our pagan ancestors, unless they saw a "clearly defined good opportunity." If Madagascar is towed in and anchored off Cape Cod we are obligated by the opportunity to evangelize the island. But lying off as it does at God's moorings in the Indian Ocean our duty may not extend to so inconvenient a distance.

We have not so learned Christ in his last command. Our Christian sympathies are not so pent up. That "indefinite sentiment," of which the Board is said to be the organ, leads us into the effort to "preach the gospel to every creature."

The "good opportunity" to labor where there is "clear evidence of a good work already begun," is said to be the only warrant for beginning a mission. So Paul confessed to a great mistake when he said: "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Eliot should not have founded his Indian churches. The pioneers of the Board had no right to Christianize the Sandwich Islands, or in any place to fulfil prophecy, and make the wilderness bud and blossom as the rose. The first Christians in any given locality must be autochthones.

The "North American Review," whose article on the Memorial Volume we have indicated at the head of this paper, expresses our views and feelings on the duty of Missions so thoroughly and so admirably, that we in this connection make a quotation. The whole article is a noble and worthy tribute to the genius, progress, and success of this half-century enterprise. The broad Christianity, scholarship, and compass of the Editor, pressed by the onerous duties that a painful providence has suddenly imposed on him, find time to revel in his theme, and the grace of his pen is excelled only by the grace of his spirit.

"The quiescence from which the churches of our land were roused by the formation of this Board, was an utterly unchristian state. The legitimate gospel can have no statics, but only dynamics, so long as there remains a nation or a soul not under its influence. It is in its founder's purpose an unresistingly aggressive force. The church that makes of itself a close corporation, furnishes the means of religious nurture only to its pew-holders, — its members bringing their own shallow cups to the fountain of salvation, and never proffering a draught to a thirsty outside brother, — has no title to be regarded as a church of Christ. The prime law of our religion is diffusive love; love imparts what it most prizes; and he can know little of the blessedness of Christian faith and hope who yearns not to make his fellowmen partakers of that blessedness." — p. 466.

We cannot appreciate these half-century records composing the Memorial Volume without first admitting to our mind some tolerable idea of the state of the Christian world as related to

missions, and of the missionary field, when the Board commenced its work.

On the continent of Europe there was very little civil or religious liberty. Evangelical religion had barely an existence. We were just beginning to be known and felt as a member in the family of nations, being in our second vigintal, and with less than a fourth of our present population. We had no railroad, no telegraph, and but two or three steamers, coasting and creeping at five miles an hour. A few local Home Missionary and Bible Societies were doing something in a small way, but national organizations to give the gospel to the world were not thought of. Nor, indeed, was there any general idea in the American church that this was a Christian duty, and could be discharged. The morning light was breaking in England, specially among the Moravians, Baptists, and Wesleyans. Here and there could be found an English or Scotch missionary in Sierra Leone, South Africa, India, Tahiti, and the West Indies. But the American church at this time had no organization for foreign labor, and no foreign laborer for Christ. His friends were ignorant and apathetic, while his enemies derided such an undertaking.

The missionary field was as vast and as dark as the friends of missions were few and feeble. The Moslem power was yet a terror in all the East. Turkey in Europe and in Asia, and all that region where are now our most successful missions, was under the pale light of the crescent, and the guard of bloody hands. Southern Asia, at widely separated border spots, showed a faint tinge of the coming dawn. But inland and direct to the arctic, or sweeping around through China's seas, with an inclosure of the millions of the Celestials and Japanese, there was scarcely one oasis. True, Morrison had planted a solitary olive-tree outside the walls of the Chinese empire, but it was so small it could ill spare a single leaf for the inquiring dove. Africa, dark, stricken, bleeding Africa, still lay an almost unbroken offering to heathenism, and to the traffickers in human flesh. Two years only before the organization of the Board our government had forbidden the foreign slave-trade, we leading the nations in this crusade of mercy. The islands, from continental Australia to the smallest coral reef of the

Pacific, were, with very few exceptions, in unmitigated and unvisited paganism. No comforting and saving words reached them from Him who "was in the isle that is called Patmos." In our own land the wigwam was still in Ohio. St. Louis counted scarcely her thousand residents, while from the mouths to the springs of the Mississippi, in all her tributary head waters, now the homestead of fifteen millions of whites, the paddle of the Indian was dipped without molestation, and almost without a rival. Cincinnati still numbered her inhabitants by hundreds, and it was not till two years later, 1812, that Buffalo rose to the magnitude of a frontier military post.

Such was the position of the church in the earth, and such the mournful state of the heathen world, when Mills proposed to his praying companions "to send the gospel to that dark and heathen land, and said, we could do it if we would." In connection with their wishes to go, and their necessities in going, the American Board was formed.

If the limits of this paper would allow, it would be a rare pleasure, a Christian enjoyment of the highest kind, to name and characterize the earlier members and managers of this Board. To begin to call the catalogue, with the memorialists for the charter, adding the first body of corporate members, and then the earlier corresponding secretaries, Worcester, Evarts, Cornelius, Wisner, stirs to new life and vigor our noblest qualities. All the better associations of our childhood are linked in with this institution and these men. We were taught, by the way in which it was annually presented, received, supported, spoken of, and prayed for, to place it next to an apostolical institution. Probably no single manifestation has done so much to give us a complete conception of the spirit and scope of the religion of Christ. As an educating power in the land, unfolding to the present generation the genius of Christianity, and shaping and stimulating the church to those other organized labors that lie outside of parish limits, its influence has been beyond parallel or computation. These names are interwoven with the whole. It seemed to come of God through them. So but to call over the catalogue of them is a means of grace. But time would fail us. Partial portraits of some of them are beautifully and nobly drawn in the Memorial. The

author has shown a rare power and grace in making a few lines portray so much, while in the comprehensive and truthful sketches of the founders of the Board we recognize the pen, peerless in Christian biography, of the Rev. Dr. Sprague, of Albany. What the Earl of Shaftesbury said of the men composing our missions in Western Asia, is eminently true of this noble roll-call: "They are a marvellous combination of common-sense and piety."

The American Board is a phenomenon of fifty years' growth and standing. Its origin, first movements, and development, were all voluntary. It started in no denominational spirit, took impetus, shape, and direction from no ecclesiasticism. It was the natural outgrowth of the evangelism that inheres in all parts of the real church of God. The spirit of Christ within the church, and the working providences of God without, conjoined and contributed to produce this institution. Nearer to the common Master in spirit and in policy, it was born of no particular church, but of the Church. Like Him it has always been above sects and denominations. It is the child of doctrine and of evangelical experience. The "Examiner" says, "the American Board is very largely the organ of an indefinite sentiment." On the contrary it is practical exegesis of the teachings of our Lord. It is a most legitimate deduction from the New Testament and the Westminster Assembly's Catechism. In the first years of the Board, the "Panoplist," a staunch Calvinistic magazine, was its medium of communication with the public. How far the "Panoplist" was the medium of "an indefinite sentiment," the Unitarians of that day could probably better say than this reviewer in the "Examiner." Broad principles underlie it, making its position steady, its development uniform, and its proportions massive. Its first annual meeting was held in the parlor of Dr. Porter, of Farmington, Connecticut. The members of the Board present were four, and the audience was one person. Five others of its earlier annual meetings were held in parlors and boarding-houses. Seven members were in attendance at the second, nine at the third, and twelve at the fourth. Now its annual meetings are as when the tribes of Israel went up to Jerusalem. How many at the meeting in Hartford, in 1854, and at the Jubilee, were

reminded of "the last day, that great day of the feast," when, amid the thronging hosts, "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." On several occasions the multitude have filled and overflowed from the first house of meeting till several of the nearer churches have been crowded, as when the poor widow did borrow vessels not a few of her neighbors to catch the miraculous overflow of oil.

The receipts of the Board have shown the same steadily and strongly rising progress, as if from the growth of an organic elemental power. The income for the first year, 1811, wanted forty-eight cents of being one thousand dollars. The average for each of the four years ending with 1859, was $345,296, while the receipts for 1860 were $429,799.08. There is a charm for the Christian heart in that tabular column in the Memorial that shows a steady and almost uniform rise in the income. The column stands as a nilometer, marking each annual increase in the rise of the waters that shall make a broader belt of desert to wave with a harvest and glitter with sickles. So may these fertilizing waters of mercy continue to deepen and overflow till they 'comfort all the waste places, and make the wilderness like Eden, and the desert like the garden of the Lord.' One marked feature in this phenomenon is, that while all the contributions to the Board are voluntary, its managers are able to depend on them with so much certainty that it can make all its appropriations in advance of the receipts. Not only so, but the credit of the Board, as a business house, has never been brought into suspicion, and its paper is as good in any part of the commercial world where it is needed, as that of the best bankers. "Its bills," says the Memorial, are "as good as gold to its missionaries in every land." The cost of the agencies, so called, for collecting funds has been a little more than three and one third per cent. on the gross receipts of the Board from the beginning, a fact that should shed some light and quiet some complaints.

The accumulation of a debt at different times has been owing to the fact that the increase of the spirit of benevolence in the church, as shown in its contributions, has not kept pace with the increase in demands that God has laid on the Board by his providential successes and openings, which demands the

very pressures of providence compelled them to meet. When afterward the facts in the case have been given to this voluntary constituency they have promptly met and removed the pressure on the treasury. So has God led the way to the acts that the Memorial thus records:

"It is believed to be a fact, that the great permanent advances in the receipts of the Board all stand in immediate connection with its larger debts, and would seem to have resulted from the effort to throw them off." p. 159.

But great as has been the amount of funds contributed to this world-wide enterprise, the human life and labor, the mental and moral treasure far outweigh it. At the beginning four men, from as many different colleges, Brown, Williams, Harvard, and Union, offer themselves for foreign missions. The western continent had no organization to hear such an offer. The American Board was organized with an ear, heart, and hand to accept such offers. In carrying out its great work the Board has sent out, reckoning only up to the Jubilee, four hundred and fifteen ordained missionaries, and eight hundred and forty-three not ordained; twelve hundred and fifty-eight in all. Each of these was a self-moved, free-will offering to Christ and the church. Indeed true religion is a power, and it controls some men.

What these men have accomplished can be stated in our compass for this article only in summary. We know how meagre a form results are made to take when shown in figures, specially when those results are moral and religious. It is like opening the catacombs of Rome, classifying the bones of the martyrs, and then showing them as the heroic and martyr age of Christianity. Yet a summary is all we can give, and we take it from the elaborate Semi-Centennial Discourse of Dr. Hopkins, at the Jubilee.

"There have been established thirty-nine distinct missions, of which twenty-two now remain in connection with the Board; with two hundred and sixty-nine stations and out-stations, employing four hundred and fifty-eight native helpers, preachers, and pastors, not including teachers. They have formed one hundred and forty-nine churches, have gathered at least fifty-five thousand church members, of whom more than twenty thousand are now in connection with its churches.

It has under its care three hundred and sixty-nine seminaries and schools, and in them more than ten thousand children. It has printed more than a thousand millions of pages, in forty different languages. It has reduced eighteen languages to writing, thus forming the germs of a new literature. It has raised a nation from the lowest forms of heathenism to a Christian civilization, so that a larger proportion of its people can read than in New England. It has done more to extend and to diffuse in this land a knowledge of different countries and people, than any or all other agencies, and the reaction upon the churches of this foreign work has been invaluable." pp. 16, 17.

To see all which in its true estimate we must see it in its relations to the heathen world and the great future. It is "the handful of corn in the earth upon the top of the mountains." In the eyes of our children and children's children "the fruit thereof shall shake like Lebanon." In all this we see the three score and ten thousands of Solomon that bare burdens, and the four score thousand hewers in the mountains, and we see the cedar trees and the fir trees coming by sea in floats unto Jerusalem. Also herein we see the great stones, costly stones, and hewed stones, to lay the foundation of the house. Solomon's builders and Hiram's builders, even the stone-squarers, are hewing them. So are they preparing timber of fir, and timber of cedar, and stones to build the house. The dedication hastens. Blessed are the hands that are setting up the stones and laying the beams in the deep quiet of their work, equally blessed with those that shall bring forth the top-stone. Beautifully and justly does the "North American Review" say of these laborers and their work:

"The missionary has no thought of fame; his only impulse — the noblest indeed, and the mightiest of all — is the desire to save his fellow-men from spiritual death, and to enlarge the empire of Him whose are all souls, and to whom is destined 'the kingdom and the dominion under the whole heaven.'" His work "is the noblest conception which can enter the human soul, the most godlike service which can be rendered by human wisdom and charity." "Such men do not live or die to themselves. They reproduce something of their own likeness, not alone on the arduous paths they trod, but in unnumbered homes and quiet walks of duty, in humble scenes, in the susceptible hearts of children, in our colleges, in our rural parsonages, and wherever is a chord that can vibrate at the touch of what is most noble, generous, and holy." pp. 481, 472, 468.

As much in point and in force is the testimonial of the Earl of Shaftesbury to the members of our missions in Western Asia, a testimonial that, with little variation, would apply to the main body:

"I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiations carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure evangelical truth of the body of men who constitute the American mission. . . . There they stand, tested by years, tried by their works, and exemplified by their fruits; and I believe it will be found that these American missionaries have done more toward upholding the truth and spreading the gospel of Christ in the East than any other body of men in this or any other age."

We cannot refrain from appending here what Richard H. Dana, Jr., Esq., said of the results of missionary labor at the Sandwich Islands, after being there two months in 1860:

"It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion, science and entertainment, &c., &c. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read is greater than in New England. And whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies." Memorial,

We are aided in making a just estimate of the results of all this labor of the American Board, by a survey of the missionary literature that has been created by the enterprise. A half century ago the American church was in a deep and sinful

slumber over our duty to the heathen, and it required no little labor of the press, as well as of the living voice, to produce a scriptural public sentiment. In the protracted struggle for the charter of the Board, it was objected in the Senate that it was "designed to afford the means of exporting religion, whereas there was none to spare from among ourselves." The country then felt the objection but did not understand the philosophy and force of the reply made by the late Hon. Daniel A. White, of Salem, that "religion was a commodity of which the more we exported the more we had remaining." In working up a proper religious belief and sentiment on the duty of foreign missions and in carrying them on, a new class of literature was produced.

The Board at first used the "Panoplist" as its organ. For a time the "Missionary Herald" was connected with it, but became a separate periodical in 1819, and now makes forty octavo volumes of near four hundred pages each. It is a compend of the observations and study of hundreds of educated men during forty years' travel and residence in the most of the unknown parts of the world. It makes record of nations, their physical, mental, and moral condition, their habits, religions, education, government, and pursuits. It is a library in itself, and much sought in other countries as well as our own by the more profound students in geography, physical science, government, commerce, and religion. The library of the Board also shows one hundred and thirteen printed missionary sermons, forty-seven of them being its own annual sermons. They have been thrown broadcast through the land, illustrating and enforcing this work by presenting it in all its features, phases, and aspects. With these we very properly mention about sixty tracts designed to enlighten, encourage, and stimulate the church in this work. A large part of these were written by the secretaries of the Board. It may interest the curious, furnish some insight into the work done at the Missionary-House, and perhaps give information to any who suppose the salaries of the leading officers there are high and their labors light, to state in this place that in the archives of the Board in Pemberton Square, there are one hundred and sixty-five heavy folio volumes in manuscript and letter-press. These are made

up of autograph letters of the secretaries and the treasurer, copies of letters, by pen and letter-press, to missionaries and others in foreign lands and among the Indians, and instructions to departing missionaries. To such and so extensive hidden authorship are these officials devoted, this being but one of the departments of their labors. We indicate a creation that very few minds can admit the conception of when we add that the missionaries of the Board have reduced twenty pagan languages to writing, given them type, and furnished them reasonably with a printed literature. The Board have also printed at their own presses works for the missions in forty-three different languages. Twenty of these languages were spoken by missionaries at the house of the Senior Secretary on the evening following the Jubilee meeting. But we shall best show what the Board has done in creating a foreign literature by gleaning facts from the well-digested chapter on this subject in the Memorial by the Rev. Joseph Tracy, D. D.

In thirty or forty foreign languages the Board have prepared elementary school-books. In twelve, they have prepared grammars; in nine, dictionaries and arithmetics; in three, algebras and astronomies; in ten, geographies; and in six, histories. These text-books were published and used by the Board in the various mission-schools as indispensable or greatly aiding in the teaching and reading of the Holy Scriptures. Of the Word of God, new translations, entire or in part, have been made into all those new languages reduced to writing by the missionaries. In some of the other languages translations existed, but so imperfect as to need much revision, and in certain cases new translations. Of the latter class the Arabic is a prominent illustration. Two ancient versions of the Bible existed in it, but want of idiomatic elegance and accuracy of rendering, as well as the want of taste and finish in the letters and type, made the editions of the Bible quite unacceptable and even offensive to the literary culture and refined taste of the Arabic mind. For the Arabs have an extensive, varied, and highly cultivated literature. The language spoken by them and read by their learned men, is the language of one hundred and twenty millions and of their Koran. This they had never allowed in type because of the inelegant and unscholarly ap-

pearance of the letters. The missionaries, with great labor and care, collected the best specimens of Arabic copy-hand, and from the best characters in these they prepared a font of Arabic type to print like the most elegant manuscript. Then, "besides the best dictionaries, grammars, and other philological helps known in Europe, others, some of them very extensive, the work of Arab scholars, still in manuscript, were collected. Native linguists, competent, and cordially interested in the work, were engaged as assistants. After years of intense labor the New Testament has been translated, printed, and put in circulation, and the publication of the Old Testament is far advanced." In almost all, if not all, of the forty-three languages in which the Board have had printing done, parts or the whole of the Bible have been published. We cannot go farther in showing what the Board have had printed in foreign languages than to say, in brief, that their different works amount to about *two thousand.* For illustration, there are forty-four in Arabic, one hundred and nineteen in Armenian, forty-three in modern Syriac, one hundred and eighty in Mahratta, three hundred and seven in Tamil, one hundred and fifty in Chinese. In carrying on this vast work, in operating this wonderful laboratory for creating light, the missions have had in service fifteen printing houses, forty-four presses, seventy-eight fonts of type, nine type-founderies, and nine book-binderies — a polyglott establishment of forty-three tongues. If we return to the English language and home publications of a missionary character and resultant missionary literature, issued by the Board and more private publishing-houses, we find thirty-one works in the department of missionary biography, "of which there is not one," says the N. A. Review, "that has not had its divine mission in rebuking scepticism, awakening conviction, urging Christians to a more devoted life, and inspiring new and more vigorous endeavors for the growth of religion in the world," (p. 468), ten memoirs of native converts, ten historical works, prepared by our missionaries, twelve of missionary travels, — one of which, the Rev. Samuel Parker's "Exploring Tour beyond the Rocky Mountains," in 1835, "first made known a practicable route for a railroad from the Mississippi to the Pacific," (p. 380), with eleven others of a miscellaneous origin

and character, but all connected with the one great work. Well does Dr. Tracy remark, in closing his admirable summary of the literature produced by the Board:

"This immense contribution to the school literature of the world has cost a great amount of labor; but it has been found indispensable to the raising up of intelligent Christian populations, capable of maintaining themselves permanently at the elevation to which missionary labors had raised them. The aid thus rendered to the sciences of comparative philology and ethnography, though merely one of the incidental results of these labors, has a value which only scholars in those departments can fully appreciate." p. 375.

Dr. Hopkins, in his Semi-Centennial Discourse, speaking of the general labors of the Board and their reflex influence, says: "It has done more to extend and to diffuse in this land a knowledge of different countries and people, than any or all other agencies."

The "North American Review," in the article already quoted, takes a very broad and scholarly survey of the "incidental aid to good letters and valuable knowledge" that has been furnished by the missions of the Board. We avail ourselves once more of its pages to express the common conviction of scholars on the services in this respect that this institution has rendered to the republic of letters. This article in the "North American," we may add, is one of the fairest, fullest, most appreciative, and most genial toward the cause, of any we have read, as covering this half century of Christian work:

"Its services to learning and science merit especial commemoration in treating of the missionary enterprise. In philology, and in descriptive and physical geography, more has been effected within the last half century by this agency than by all others, and in our own country the contributions of the missionaries of the American Board to these branches of knowledge have borne to other researches and discoveries a proportion which it would be impossible to estimate, and which, could it be stated in figures, would seem almost mythical." . . . "As regards geography, in every region that has been opened to the curiosity of the present generation, if we except the region of the Amoor, missionaries [ours and others] have been the pioneer explorers. They have penetrated Africa in every direction, and their carefully written and ably illustrated volumes, filled with what they have seen and experienced,

and vivified by the humane sentiment which pervades them throughout, stand in strong contrast with the jejune, spiritless sketches of some secular tourists, and the exciting myths and exaggerations of others." . . . "We ought not to omit emphatic mention of the 'Missionary Herald,' a periodical containing reports from all the missionary stations, with accurate statistics embracing every department of knowledge on which the researches of its contributors can throw light. If we were to leave out of thought its prime purpose of enkindling and sustaining zeal in the great work of evangelizing the world, and to regard it solely as a journal for the dissemination of knowledge and the advancement of learning, it would easily hold the first place among the periodicals of the age." pp. 475, 479, 481.

Nearly one half of the Memorial Volume is devoted to the theory and practice of Foreign Missions. It unfolds the constitution and origin of a mission, its development, laws of growth and completion, the relation of preaching, the press, and schools to the missionary work, the formation and culture of native churches, and the ecclesiastical status of the Board, the missionaries and the native churches as related to each other. The whole is set forth in the clear, candid, and succinct style of Dr. Anderson. He has succeeded admirably in combining principles and experiments, facts, arguments, illustrations, and interrogatories in this part of the work.

An extensive reading of it would much enlighten and harmonize the church on her great work of obeying our Lord's last command. Our space contracts, but we must, though briefly, state some of the principles, interior policy, and practical working of the system of the Board.

The missionary work of the Board has been a series of experiments and improvements as to its methods. It was not to be expected that the best methods would be discovered first; or that any one could be adopted as the best at one time, that would not be subject to an improving change at a later time. The school system of the Board has gone through these experiments and improvements, and is as yet far from being settled. There is still needed an induction from a more extensive accumulation of facts than the missions have so far furnished, and, even then, each mission must probably be determined in its school policy by peculiarities of its own.

In 1830, '31, '32, the number of pupils in the schools at the Sandwich Islands was, respectively, 39,000, 45,000, 53,000. The number of teachers, natives, was, in 1831, about 900, of whom not more than a dozen received compensation from the mission. Their qualifications were extremely moderate, and so the schools soon declined; in 1837, to a little more than 2000 pupils. Then schools for the education of teachers were established and the common schools revived, when, in 1847, the Hawaiian government assumed their entire management and expense.

The number of pupils in the free schools of the Mahratta, Ceylon, and Madura missions from the beginning to 1860 was about 70,000, under the instruction mostly of heathen teachers. Of the spiritual results within its own limits, the Mahratta mission reported in 1854: "We cannot point to a single case of conversion from among all this number. . . . The result seems to show, that these schools have failed of accomplishing, except to a very slight extent, what was hoped from their establishment, in the way of influencing the people, and gaining them over to the truth. From this result follows, as a general rule, the inexpediency of employing heathen teachers in common schools. The main ground upon which such schools are urged at present is, that they are a means of communicating with the people, of forming some kind of connection with them, of getting a congregation. It is probable, however, that, in most cases, the missionary can secure a hearing for his message without the aid of such schools." (pp. 306, 307.) The Ceylon mission reported about thirty conversions in its schools, and that a few of the heathen teachers became hopefully pious, but that the pupils were too young to receive much spiritual benefit. The Madura schools were not more prosperous.

In 1855, the employment of heathen teachers by these missions had nearly ceased. Their services had been overestimated, and these schools had had a delusive appearance in value. A change was needed.

These three missions had also higher or boarding-schools, the pupils being mostly heathen children. The object was to secure the conversion of the pupils and gain efficient native helpers. They were designed to be training institutions for

schoolmasters, catechists, preachers, and pastors. The English and the vernacular were taught in these schools, and, till 1843, the board and tuition were gratuitous. Afterward, those who could were required to make remuneration. But unexpectedly there came in "a class of students from wealthy families, whose sole object was to fit themselves for government service, or some lucrative post in agriculture or commerce." A passion for English became excessive among the natives. A change was needed.

An expensive "Mission Institution" was founded by the brethren at Bombay, in 1854, though not adopted by the Board, which those brethren afterward discontinued, for the reasons that English was made too prominent a study and too much the medium of instruction, that to make it successful it must be very expensive, and that the effects of it must be unfortunate on other missions. On more careful examination, they found that "the experiment had been tried elsewhere, under the most favorable auspices, and the results, if not actually disastrous, have at least proved unsatisfactory. The system seems to be a forced, artificial one, and produces artificial fruits."

The Syrian mission commenced a high school for training native helpers, in 1836, in which English was taught, but closed it in 1842. When English forces there engaged in the war with Mohammed Ali the officers drew off these pupils for dragomans, and so they were demoralized, and lost, mostly, to the missionary cause. Another seminary was opened at Abeih, in 1846, on the basis of excluding the English, and, as far as possible, preserving among the pupils Oriental manners and customs. This school still continues.

"Nowhere have the higher schools been more signally blessed with hopeful conversions than among the Nestorians. That for males was commenced in 1836, and the one for females in 1838. Two thirds of those who have been educated in the male seminary give hopeful evidence of piety. The same may be said of an equal portion educated at the female seminary. A large portion of the educated young men are preachers of the gospel, or teachers in the schools; and the greater part of the pious graduates of the female seminary have become wives of these missionary helpers. Both of these institutions have been

signally favored with revivals of religion. The instruction has been almost wholly in the native tongue." p. 320.

As a general result of the educational efforts among the American Indians, it is said that had they "been sufficiently isolated to have retained the use of their own language, and to have used none but the vernacular in the schools, it would have been better for their moral and religious interests. With few exceptions, those who acquired most knowledge of the English language were furthest from embracing the gospel." p. 321.

To remedy some of the evils now mentioned in the mission boarding-schools, changes were made "requiring more age for admission, a shorter residence, a Christian parentage, (if not actual piety,) and a more religious course of study." As to the use of the English language in the higher schools, the Mahratta missions agreed that "they should be strictly vernacular schools." The Madura mission thought that those preparing to be school-masters, catechists, and in some cases pastors, "should be restricted to purely Tamil studies; but that a part of the higher class should study English for mental discipline and to have access to English literature. But as a medium of instruction, the English should be excluded when proper text-books in Tamil can be obtained." The Ceylon mission declared it inexpedient to continue the study or use of English in the higher schools. The effects on the pupils, as well as the missionaries who taught, were variously unfortunate. After a survey of all the facts concerning education and mission-schools, a few of the more prominent only we have been able to indicate, the Board have for the present settled down on these principles of action:

"In the present advanced state of most of its missions, it finds a more profitable use for its funds than in the support of heathen school-masters. Nor does past experience encourage any great outlay for common schools, composed of very young heathen children, even with Christian masters."

"The Board has been obliged, in the progress of its work, to decline connection with expensive educational institutions for general education, to prepare young men for secular and worldly pursuits." "It has been found necessary to exclude the English language, in

great measure, from the training schools for educating village teachers, preachers, and pastors." "What the schools most need is better teachers, and to derive more of their support from the parents of the pupils. The self-supporting principle among native Christians, in all its application, needs an unsleeping guardianship and culture." pp. 325, 326.

The Christian world, however, is in a fair way to know whether larger expenditures for education, a higher grade of schools, studies with immediate reference to secular life, and a prominent place in them for the English language, will better promote the object of foreign missions than the policy indicated by the American Board. For the Scotch Missionary Boards are giving preëminence to the educational system as a leading branch of missionary labor, while the English Boards have either adopted the American basis, on the points in question, or are rapidly approaching it.

The "Church Review," whose article on the Board we have indicated at the opening of this article, while laboring under what is probably a reporter's deficiency, degenerates into severity, and shows itself very naturally as extremely Episcopal. The Review thus speaks:

"A statement of the Rt. Rev. Bishop Bedell, at the late meeting of our Board, at Philadelphia, astounds us. In the debate on the Greek missions, he said, 'that three days ago he met the venerable and noble Dr. Anderson, of the A. B. C. F. M., and asked him what — after all his long experience — was his opinion of the conciliatory principle in regard to missions in Greece and among any decayed churches. He said he had no hesitation in declaring, that the only possible principle for such a work, was the conciliatory principle, in opposition to anything aggressive or looking to the establishment of a distinct church.' And yet a principle directly the reverse of this is the settled policy of the A. B. C. F. M., and is steadily pursued in their operations among the Oriental churches." p. 419.

The "Review" further declares that the Board has a "destructive policy," and a "destructive principle," and shows its ecclesiastical tendency and design by publishing in Armenian the "Assembly's Shorter Catechism, with Proofs," "Church Member's Guide," "Rule of Faith," &c., and that native teachers have been "ordained," and "converts, notwithstand-

ing their immaturity, were called on to lead in extemporaneous prayers, and in these devotions, prayers were offered for the conversion of the Patriarchs and Bishops." A few words can and should set the American Board right historically, whether Dr. Anderson said more or less than the above quotation, and whether the reporter of Bishop Bedell recorded more or less than what he said.

The actual policy and aim of the Board, in the Greek, Armenian, and Nestorian missions, as stated in the Memorial, have been to revive pure and undefiled religion in those ancient churches. Provided the reformation were brought about, the Board cared little for the ecclesiastical form it might take. But while it seemed undesirable to make unnecessary changes in the forms of those old communities, to which the people had been long accustomed, the Board did not esteem them so highly as to be willing to risk much for their preservation, while in the pursuit of the main object. So when the Greek church rejected its aid, and when the Armenian church cast out its converts and made them outlaws, the Board found no more use or place for the 'conciliatory principle.' It was not till these converts were excommunicated from the old church, for not conforming to its idolatrous practices, that the Evangelical Armenian churches were organized. The forms of ecclesiastical government in the old church could no longer be regarded, and the great commanding spiritual object of the mission was kept in view, in a comparative disregard of minor things. The Board really has had very little solicitude what form the Armenian church might receive when evangelically reformed. It must be admitted that the present actual policy of the missions of the Board is aggressive toward the Armenian church. How could it be otherwise since the "Review" even confesses to "the deplorable ignorance of many of their clergy, the superstitious and doctrinal errors which have been the accretion of centuries," and that "the spirit of a cold, objective formalism hung over them, with its icy atmosphere, chilling their hearts and withering the germ of spiritual life." p. 420.

Is it so surprising that a warm-hearted young convert should pray "extemporaneously" for such a clergy and church?

Toward the Nestorians the policy has been different. They are a peculiar people, and so have received peculiar treatment. While it cannot be said that even among them the Board has acted on the "conciliatory principle," it cannot be said, after thirty years, that it is "looking to the establishment of a distinct church." It still is hopeful that it may see that ancient missionary church reformed, as such, with her Episcopal constitution substantially remaining to her. A thorough spiritual reform is what the Board is aiming at, in dependence on the ever blessed Spirit; and so far as the government of the church and its prescribed worship do not stand in the way, it is not aggressive. With the Nestorian clergy its course from the first has been conciliatory, and as far as now appears, may continue to be so. The Board would do no unnecessary violence to the prejudices and habits of those ancient churches, the Greek, the Armenian, and the Nestorian. It would show Jesus unto them, who is more than ecclesiastical government and forms, "as he who hath builded a house hath more honor than the house."

The instructions of the Prudential Committee, delivered by Dr. Anderson, to the Rev. Cyrus Hamlin, when about to embark on his Turkish mission, in 1839, declare the entire and constant policy of the Board with reference to those Oriental churches. We close this topic, viewed in so unfortunate a light by the "Church Review," with a few passages from those instructions.

"These churches must be reformed. Lights must be made to burn once more upon those candlesticks that remain. The fire of a pure Christianity must be rekindled upon those Christian altars." "It is indeed certain that they will one day be renovated. The elements of reform are already among them." "Those churches have sunk too low to rise speedily without assistance. They need an impulse from without. They need help from their Christian brethren." "Our object is not to subvert them; not to pull down and build up anew. It is to reform them; to revive among them, as has been said, the knowledge and spirit of the gospel. It is no part of our object to introduce Congregationalism, or Presbyterianism, among them. . . . We are content that their present ecclesiastical organization should remain, provided the knowledge and spirit of the gospel can be revived under it." Miss. Herald, 1839, pp. 39–44.

But the revived and quickened members in these churches

were excommunicated, exiled, and outlawed, and so the Board had no alternative left, if it would provide at all for them spiritually, but to have them organized into new churches. So the Evangelical Armenian Churches are the fruit of necessity, and not of the policy or original choice of the Board.

In the examination of this memorial volume and other documents pertaining to the Board, few things have interested us more than the studied and well arranged policy throughout, and a constant tendency and pressure to develop and employ the native forces on the missionary ground to establish Christianity.

In the outset the Board assumes no ecclesiastical connection with or control over its missionaries. They are left to manage in their church relations and ecclesiastical polity as they please. As to churches and ecclesiastical bodies springing up among the converts, they are earnestly advised not to connect themselves as members with them.

Here our system of missions divides radically from that of our Episcopal brethren. Their missions are an extension of their church, and they consider themselves obligated to organize church government and to exercise ecclesiastical control over all their missionary agents. But the Board regards its functions as exhausted when it has selected its agents and furnished them with pecuniary means and with counsels for bringing the heathen to Christ. It feels that it must leave them on the mission field to their independent judgment and choice in the matter of church order and government. The design is to slide responsibility along to the prospective Christian churches and communities that are to be formed on heathen ground. Adopting this idea, the missions theoretically and practically assume that they are not colonies, or settlements, but movable, migratory bodies. So soon as they can plant Christian institutions in a place and feel that they will be safe under native management and support, they are to leave for another field. The personal work of the missionary is temporary. So soon as the new Christian material can wisely be organized into churches, this is to be done, and with the expectation that as soon as possible those churches become self-managed and self-supported. Looking to this end of his work, that he may depart for a new field to conquer, he is empowered and

instructed to raise up native helpers, — the catechist, schoolmaster, preacher, and pastor. As he is to leave only native churches and forces behind him, he does not become a member or pastor of one of them. It is in the theory that the foreign and native Christian are to separate so soon as it is safe for the latter. Then it is good for him to bear the yoke in his youth, by being from the first and organically separate from the other. The pastor should be of the same race, social condition, sympathy, and style of living with his church. Hence it has been necessary, in the education of a native ministry, to guard most carefully against elevating them above the people with whom they are to dwell, or making their manners and customs unlike those that are national to their future flocks.

This general theory and practice of the Board and of its mission being foreknown, it is exceedingly interesting to trace in this Memorial, and in the reports and official papers of the Board, a purpose and spirit permeating the whole, to raise up an able and independent Christian community around every mission, and then, as soon as safe, remove the mission as a foreign and temporary substance, as the mould is removed from the casting.

So we find the Board constantly working on the unsettled problem how and when a mission may safely withdraw — the spiritual, intellectual, and social difficulties being overcome. A conclusion is reached "that a less number of foreign missionaries is needful for the work in a heathen country than was once supposed," and that native pastors should be ordained as fast as suitable men can be found. The native church is to be urged to support its native pastor as far as it has ability, and to manage its own internal affairs as best it can, looking for nothing more authoritative than Christian advice from the missionary. The Committee submit to the prayerful consideration of their brethren the expediency of ordaining a native pastor over each of the churches, as well at the stations as at the out-stations, being satisfied that the early and complete organization of native churches under native pastors is indispensable to the early, healthy, vigorous development of the religious life in native communities. In all this difficulties must be expected, but met, as the price of a free, responsible, self-

sustaining church. They recommend this course, that the missionaries may be able to disperse, invading, conquering, organizing, and superintending, in "regions beyond." In the settlement and dismission of pastors they encourage the usual ecclesiastical forms of the American churches. Having this policy of native pastors in view and force, the Board feel that they have now nearly or quite the requisite number of missionaries among the Armenians, and so see the beginning of th end of planting the gospel among them. In addressing th Hawaiian brethren, they take it for granted that they will furnish all the native churches with native pastors at an early day. While the Board, in addressing the missions, speak of education, they urge that all native laborers must be educated in their own land, that they may be as little changed as possible in national characteristics and the innocent tastes and habits of their own people. Otherwise the future pastor may feel above his people, or be diverse from them in manner, dress, style of living, and domestic and social habits, and so offend them, or be unable himself comfortably to adapt himself to the necessities of his calling and condition. The education should also be as far as possible at the expense of the natives themselves, because of the reflex advantages of such efforts on their part, and it should ever have in view the main end of missions — the evangelization of the people. The education and even the evangelization of the masses by foreign aid is not to be attempted or expected. A few self-sustaining centres are to be established, and then the work thrown on the native Christian communities. Perfect trust is felt in the interior and essential force of Christianity to work its own way under fair auspices. In the religion of our Saviour it is preëminently true that samples are powers. How far the American Board has been able to carry out its policy, as to native forces, may be seen in the fact that it now has two hundred and fifty native preachers, one hundred and sixty-three native churches, and thirty native pastors.